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their tribe, and always responding *pardutu?*—I do not know, 551
who does?—when asked their names. This *baptismal* ceremony 553
is not performed for a female child.

They love their children, whether boys or girls, and are kind 855
to them. Very little parental restraint seems to be exercised
over them; and they are allowed to roam about and occupy
themselves entirely as their own wills may suggest. Parents
seldom or never whip their children. But if a father should [861]
whip his child, it is regarded as abandoned thereafter, and is [597]
adopted by relatives.

The Bororó are remarkable whistlers, and seem able by 198
this means to communicate with one another at a distance with
surprising fullness and clearness. Observing them, I noticed, 516
moreover, that when one of them wished to take anything
from the ground, he did not stoop and grasp it with the hand,
but instead, took it up with the toes, passing it from the foot
to the hand.

They have no words for higher numbers than three or four: 802
therefore, to indicate five, they raise one hand and display the
fingers and thumb; for ten, they elevate both hands, displaying
all the fingers and thumbs; and for twenty, they elevate both
hands, droop them for an instant toward the toes, then again
raise them, saying by this act, twenty. To convey the idea of
a large number, the hand is given a horizontal swing, pointing
to the trees of the surrounding forest, which act means to
say, "as numerous as the trees of the forest." Or, if the primi-
tive man should be standing on the sand banks by the river,
he will take up a handful of sand, and, with a sweep of the
hand, scatter it to the wind, saying by this act, "as numberless
as the sands."

One day, I saw a loaf of palm-nut bread delivered to a *mido* [262]
at the entrance to the great hut, which he was to divide among
several of his fellows. I was curious to observe how he would
divide it, in view of the fact that he could not count. First, he
cut it into halves, then looked thoughtfully at his companions
as if calculating how to get an equal portion for each one.
Then he quartered it and again looked deliberately around.

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802 Next, he divided the quarters and again glanced carefully about him; and so continued until he had an equal portion for twelve or fifteen men, not forgetting to reserve a good hunk for himself.

805 To calculate time, the moon comes to their aid. It is their
821 great natural calendar, as it has been for all the peoples of the earth from the earliest age.

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order to maintain his prestige and reputation. He informs the anxious and waiting family of the number of days their loved one has to live by touching that number of fingers on his uplifted hand, and each time he touches a finger, repeating the word, "*meri, meri, meri, meri, meri, by,*"—sun, sun, sun, sun, sun, die,—meaning that the patient will see five suns—five days—then die. Or, the conjurer may say, "*nodua, nodua, nodua, nodua, nodua, by,*"—sleep, sleep, sleep, sleep, sleep, die,—meaning that the sick one will sleep, or pass five more nights, then die. If, at the end of this time, he still lives, the executioner, sent of course by the sorcerer, will suddenly enter his hut, sit astride of him on his stomach, and strangle him until he is dead. The grief-stricken family may stand about moaning and crying, but will offer no resistance.

When a Bororó has been summoned from his earthly *bai*—naturally or otherwise—to wander with the demons in their world of sadness and gloom, whether the event occur at meridian or at midnight, the body is immediately rolled up in the palm-leaf mat which has served as a bed during life, and borne to the great hut where the elaborate funeral ceremonies, or *bakororó*, are at once inaugurated. At the head of the corpse stands a quartette of big, burly and entirely nude savages, of terrible visages, having their bodies besmeared from head to foot with black slush, their heads decorated with large fans of brilliant feathers representing the rising or setting sun, and holding in their hands gourd-shell rattles larger than a quart measure. These lead the medley of uncouth, blood-curdling noises, uttering constantly a loud, deep, prolonged, growling, roaring, bellowing, diabolical moan,—*hee-aw-aw-aw-aw-aw-oo-oo-oo-oo-oo-oo ah-ah-ah-ah-ah-ah*, squatting slightly with each wail of woe, and shaking the huge rattles held in each hand. Behind these four "children of the sun," stands a group of female savages, who howl and wail, mutter, moan and shriek an accompaniment, meanwhile not forgetting to fan off the flies that light on the bodies of the male quartette in front of them. The remaining inhabitants of the village, except the family of the deceased, group themselves on both sides of the

/517 cont. /

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The numbers go according to the pattern of the Bakaĩrĩ:
 1, 2, 2..1, 2..2, 2..2..1, 2..2..2. 1 is called mito; 2, pobe.
 If these appear in the following number expressions, however,
 they are given additions from which we can separate out the
 third person pronouns ema and au (this). In the 3 there is still
 the negation bókua, bokuáre: pobéma áu metúya (also metfa)
bokuáre, and it seems to mean: here I have 2, there no more
 than 1. 4 pobéma aúgüre pobe, here two, there also two;
 5 pobéma aúgüre pobéma áu metúya bokuáre; 6. aúgüre pobéma
aúgüre pobéma aúgüre póbe. With grains they made the little
 heaps of twos exactly as among the Bakaĩrĩ, and they likewise
 consulted their fingers each time. My wish to learn the number
 words was always and without exception interpreted as meaning
 [602] that I wanted an enumeration of their relatives. The person
 concerned struck himself on the chest, said "I," and counted
 mother, father, girl, boy, with or without the addition of 1 and
 2, assigning a family member to each finger. Whether the
 fingers as such have names of relatives I was unable to learn;
 at first I believed the thumb was mother, but I became confused
 about this /518/ because each person said something different
 and referred to his particular family situation. This was quite
 obviously their chief interest in counting. I therefore imagine
 the development here, too, to be that they designated a num-
 ber of persons on their fingers, using demonstratives or pronouns,
 which, after all, amounts to the same thing to start with, and
 that the limit for 2 was set, not on the hand, but on the objects
 by breaking one thing into two parts, this calculation was trans-
 ferred to their fingers. /Chapter XVIII, pp. 519-521, is omitted
 in the translation. Page 522 is blank. /